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Reviews.

Lives of the Lord Chancellors and Keepers of the Great Seal of England. By John Lord Campbell. Second Series. Philadelphia: Lea & Blanchard.

THESE two most readable octavos refer to the period of English history from the Revolution of 1688 till the death of Lord Thurlow in 1806. They open with the biography of Lord Commissioner Maynard; that tough old Presbyterian lawyer, who flourished through the Commonwealth and the Protectorate, and, well stricken in years when Charles II. came to the crown, outlived the dethronement of James II., and gave to William of Orange the welcome notice in the second of the following paragraphs:—

LORD COMMISSIONER MAYNARD.

"From the mouth of this same dull black-letter lawyer came two of the most felicitous sayings in the English language,—envied by Congreve and Sheridan. Jeffreys having once rudely taunted him with having grown so old as to forget his law. 'True, Sir George,' replied he; 'I have forgotten more law than you ever learned.'

"When the Prince of Orange first took up his quarters at Whitehall, on James's flight, different public bodies presented addresses to him, and Maynard came at the head of the men of the gown. The Prince took notice of his great age, and observed that he must have outlived all the lawyers of his time. 'If your Highness,' answered he, 'had not come over to our aid, I should have outlived the law itself.'

"The exact contemporary of Maynard, to whom he was introduced by William, was the Duke of Schomberg, killed a few months after at the battle of the Boyne in his eighty-third year—who a short time before he set off for Ireland, being asked whether he did not mean to give himself the repose to which his years entitled him, replied, 'a good general makes his retreat as late as he can.' By his subsequent conduct, as well as courage, he added greatly to the glory of the octogenarians."

The Life of Lord Somers in this second volume is a most interesting piece of biography, from the various and opposing testimony that is adduced as to the qualities of that accomplished statesman, whose personal character was immaculate, according to his near friend Addison, and of whom Horace Walpole speaks as "one of those divine men who like a chapel in a palace remains unprofaned while all the rest is tyranny, corruption, and folly."

There is a literary interest in the following notice of the declining years of Lord Harcourt.

"Both while he was in office, and after his fall, he lived on terms of the greatest intimacy, not only with Pope, but with Gay, Prior, Parnell, Arbuthnot, the Phillips's, and most of the other wits of the time. Addison he occasionally met,—when there was perfect courtesy, but on account of politics no cordiality between them. Pope and Gay he treated as brothers. The old family mansion at Stanton-Harcourt had been untenanted since the death of Sir Philip in 1668, but a few rooms continued furnished. Of three of those, each thirteen feet square, one above the other in an antique turret, Pope, that he might be sequestered from the world, took possession in the summer of 1718, and here he devoted himself to the translation of the Iliad. The uppermost retains the name of 'Pope's Study,' he having with his own hand traced upon a pane of red stained glass, in one of the casements still preserved, the following inscription:—

"In the year 1718,
Alexander Pope
finished here
the fifth volume of Homer."

Lord Harcourt himself then lived at Cockthorpe, a place in Buckinghamshire, at no great distance,—having Gay for his inmate—and they were allowed occasionally to intrude upon the inspired translator—being his only visitors.

"It was during one of these visits that they witnessed the melancholy end of John Hewet and Sarah Drewe, two rustic lovers, of which we have the following account from the pen of Gay, within a few days after:—They had passed through the various labors of the year together with the greatest satisfaction: if she milked, 'twas his morning and evening care to bring the cows to her hand. It was but last fair that he bought her a present of green silk for her straw hat, and the posy on her silver ring was of his choosing. Their love was the talk of the whole neighborhood; for scandal never affirmed that they had any other views than the lawful possession of each other in marriage. It was that very morning that they had obtained the consent of her parents, and it was but till the next week that they were to wait to be happy. Perhaps in the intervals of their work they were now talking of their wedding-clothes, and John was suiting several sorts of poppies and field-flowers to her complexion, to choose her a hat for the wedding-day. While they were thus busied (it was on the last of July, between two and three in the afternoon), the clouds grew black, and such a storm of lightning and thunder ensued, that all the laborers made the best of their way to what shelter the trees and hedges afforded. Sarah was frightened, and fell down in a swoon on a heap of barley. John, who never separated from her, sat down by her side, having raked together two or three heaps, the better to secure her from the storm. Immediately there was heard so loud a crack, as if heaven had split asunder. Every one was now solicitous for the safety of his neighbor, and called to one another throughout the field. No answer being returned to those who called to our lovers, they stepped to the place where they lay. They perceived the barley all in a smoke; and then spied this faithful pair, John with one arm about Sarah's neck, and the other held over her, as if to screen her from the lightning. They were struck dead, and stiffened in this tender posture. Sarah's left eyebrow was singed, and there appeared a black spot on her breast; her lover was all over black, but not the least signs

of life were found in either. Attended by their melancholy companions, they were conveyed to the town, and the next day were interred in Stanton-Harcourt churchyard."

"Lord Harcourt, Pope, and Gay, attended the funeral, and the Peer, at the request of the poets, caused a stone to be placed over the grave of the lovers, and a mural tablet to be placed on the outward south wall of Stanton-Harcourt church with the following inscription:—

"Near this place lie the bodies of
John Hewet and Sarah Drewe,
an industrious young Man
and virtuous Maiden of this Parish,
who being at harvest work
(with several others)
were in one instant killed by lightning
the last day of July, 1718."

"Pope and Gay, in fulfilment of a promise to Lord Harcourt that they would join in composing a poetical epitaph to be subjoined, proposed to him the following lines:

"When eastern lovers feed the funeral fire,
On the same pile the faithful pair expire;
Here pitying Heaven that virtue mutual found,
And blasted both, that it might neither wound,
Hearts so sincere, th' Almighty saw well pleas'd,
Sent his own lightning and the victims seiz'd."

"Lord Harcourt candidly confessed that he did not much like this composition, and said the country people would not understand it. 'Well, then,' said Pope, 'I will make one with something of scripture in it, and with as little of poetry as Sternhold and Hopkins.' He next day produced the lines still to be read, in passing through this country churchyard, which Lord Harcourt allowed were equally distinguished for sublime piety and exquisite poetry—equally calculated to touch the heart of the refined critic, and of the peasant who required assistance to spell them out:

"Think not by rigorous judgment seiz'd,
A pair so faithful could expire;
Victims so pure, Heaven saw well pleas'd,
And snatched them in celestial fire.
Live well, and fear no sudden fate;
When God calls virtue to the grave,
Alike 'tis justice, soon or late,
Mercy alike to kill or save.
Virtue unmov'd can hear the call,
And face the flash that melts the ball."

"Soon after this Lord Harcourt had the misfortune to lose his only son, a most accomplished and promising young man, who was so much in the confidence of Harley, St. John, and Swift, as to be appointed by them secretary to the famous society of 'BROTHERS,' and who was expected himself to turn out a distinguished statesman and wit.* The afflicted father sought to mitigate his grief by recording the virtues of the deceased in an epitaph, but after many efforts he found that his feelings overpowered him when he tried to express them according to the rules of metrical composition. In this extremity he applied to his friend Pope, who, having long honored the father, had formed an acquaintance with the son, and readily undertook the mournful task. The lines as at first proposed were not quite relished, and a correspondence took place with a view to their amendment. Of

* "The young man not only resembled his father in genius, but very strikingly in looks—a circumstance to which Gay refers in his address to Pope on the completion of the far-famed translation of Homer, in which he supposes all the poet's friends assembled to welcome his return from Greece:

"Harcourt I see, for eloquence renown'd,
The mouth of justice, oracle of law!
Another Simon is beside him found,
Another Simon, like as straw to straw."

this, one letter has been preserved, which proves the critical acumen as well as the paternal tenderness of the Ex-chancellor.

"December 6, 1722.

"I cannot but suspect myself of being very unreasonable in begging you once more to review the inclosed. Your friendship draws this trouble on you. I may freely own to you, that my tenderness makes me exceeding hard to be satisfied with anything which can be said on such an unhappy subject. I caused the Latin epitaph to be as often altered before I could approve of it.

"When once your epitaph is set up, there can be no alteration of it; it will remain a perpetual monument of your friendship, and I assure myself, you will so settle it that it shall be worthy of you. I doubt whether the word *deny'd*, in the third line, will justly admit of that construction which it ought to bear (viz.) renounced, deserted, &c. *Deny'd* is capable, in my opinion, of having an ill sense put upon it, as too great uneasiness, or more good nature, than a wise man ought to have. I very well remember you told me you could scarce mend these two lines, and I can scarce expect your forgiveness for my desiring you to reconsider them.

"Harcourt stands dumb, and Pope is forc'd to speak."

I cannot perfectly, at least without further discouraging with you, reconcile myself to the first part of that line; and the word *forc'd* (which was my own, and, I persuade myself, for that reason only submitted to by you) seems to carry too doubtful a construction for an epitaph, which, as I apprehend, ought as easily to be understood as read. I shall acknowledge it as a very particular favor, if at your leisure you will peruse the enclosed, and vary it if you think it capable of being amended, and let me see you any morning next week. I am, &c."

"These suggestions were attended to, and the epitaph was produced which is now to be read on the monument erected in the church of Stanton-Harcourt to the memory of the son of the Chancellor.

"To this sad Shrine, whoe'er thou art! draw near,
Here lies the Friend most lov'd, the Son most dear;
Who ne'er knew Joy, but friendship might divide,
Or gave his Father Grief, but when he died.

How vain is Reason, Eloquence how weak!
If Pope must tell what Harcourt cannot speak.
Oh! let thy once lov'd Friend inscribe thy Stone,
And, with a Father's sorrows, mix his own!"

In the life of Lord Cowper, the author gives all the particulars of the romantic trial which so nearly brought a member of that noble family into the hangman's hands. A remarkable case of circumstantial evidence, not unknown, we believe, to the Law Books. The possession of original documents relating to the Cowpers, as well as to Chancellor Harcourt, Lords King, Macclesfield, and others, has enabled the author to interweave his narrative with some interesting novelties from these MS. resources. Of these fresh contributions to history, those perhaps, from the MS. Journal of the Duke of Grafton (Junius's Duke), ought not to be the least interesting.

In the life of Lord Camden, his biographer here gives the most admired extract from his often praised speech in the House of Lords on the great question of Literary Property. We quote it here to show what windy sophomorphism, chancing to fall from the lips of a great and good man, may pass for argument when backed by a high forensic reputation:—

"If there be anything in the world common to all mankind, science and literature are in their nature *publici juris*, and they ought to be free and general as air or water. They forget their Creator as well as their fellow-creatures,

"This epitaph is principally remarkable for the artful introduction of the name, which is inserted with a peculiar felicity, to which chance must occur with genius, which no man can hope to attain twice, and which cannot be copied but with servile imitation."—Johnson."

who wish to monopolize his noblest gifts and greatest benefits. Why did we enter into society at all, but to enlighten one another's minds, and improve our faculties for the common welfare of the species? Those great men, those favored mortals, those sublime spirits, who share that ray of divinity which we call *genius*, are intrusted by Providence with the delegated power of imparting to their fellow-creatures that instruction which Heaven meant for universal benefit: they must not be niggards to the world, or hoard up for themselves the common stock. We know what was the punishment of him who hid his talent; and Providence has taken care that there shall not be wanting the noblest motives and incentives for men of genius to communicate to the world the truths and discoveries, which are nothing if uncommunicated. Knowledge has no value or use for the solitary owner; to be enjoyed, it must be communicated: *scire tuum nihil est, nisi te scire hoc sciat alter*. Glory is the reward of science; and those who deserve it scorn all meaner views. I speak not of the scribblers for bread, who tease the world with their wretched productions; fourteen years is too long a period for their perishable trash. It was not for gain that Bacon, Newton, Milton, Locke, instructed and delighted the world. When the bookseller offered Milton five pounds for his *PARADISE LOST*, he did not reject the offer and commit his piece to the flames, nor did he accept the miserable pittance as the reward of his labors; he knew that the real price of his work was *immortality*, and that posterity would pay it. Some authors are as careless of profit as others are rapacious of it, and in what a situation would the public be with regard to literature if there were no means of compelling a second impression of a useful work? All our learning would be locked up in the hands of the Tonsons and Lintots of the age, who could set what price upon it their avarice chooses to demand, till the whole public became as much their slaves as their own wretched hackney compilers.

There are a dozen fallacies in these few sentences, but the most marked one is that Lord Camden, while seeming to place *Genius* upon such a noble vantage-ground, places it in fact at the very foot of the social ladder, by making the author a mere public mime, an intellectual mountebank who is to display his mental feats for the praise of the crowd; which crowd have in turn a right to mutilate his language, and pervert his ideas as they choose, and still make him the sponsor of any thoughts or sentiments they may cram into the book that continues to bear his name! How utterly preposterous is it to talk of an author's duty to communicate a production of truth and value to the public, when, by taking away from him all control over that production after he makes it public, you leave it in the power of any knave utterly to annul his teachings by putting forth an edition of the work with such perversions of the text as may suit his own views.*

As for the concluding passage of this tirade of Lord Camden's, we must not say that it would disgrace a schoolboy, but remember that some of the simplest teachings of political economy were new problems, down so late as the days of the great chancellor.

Lord Campbell, while mentioning that this speech "has been loudly praised," feels compelled to own that it appears to him "rather declamatory." In Curtis's elegant work on the subject of Literary Property (see *Literary World*, No. 52), we find the following interesting note with regard to Lord Camden's random observation about Milton:—

"As Lord Camden cites the example of Milton, to show that he placed no value upon the right of property in his great poem, it may be

* See *Literary World*, No. 53.

well to repeat the authentic facts concerning the sale of that copyright. Milton sold his copy to Samuel Simmons in 1667, for an immediate payment of five pounds. But the agreement entitled him to a conditional payment of five pounds more when thirteen hundred copies should be sold of the first edition; of the like sum after the same number of the second edition; and of another five pounds after the same sale of the third edition. The number of each edition was not to exceed fifteen hundred copies. In two years, the sale gave the poet a right to his second payment, for which he signed a receipt on the 26th of April, 1669. The second edition was not printed till 1674, and Milton did not live to receive the payment stipulated for this impression. The third edition was published in 1675; and his widow, to whom the copy was then to devolve, agreed with Simmons, the printer, to receive eight pounds for her right, according to her receipt, dated December 21, 1680; and she gave him a general release, dated April 29, 1681. Simmons sold the right to Brabason Aylmer, a bookseller, for twenty-five pounds, and Aylmer sold it to Jacob Tonson, one moiety in August, 1683, and the other moiety in March, 1690, at a price considerably advanced. (Todd's *Life of Milton*, 193-195, Lond., 1826.) It thus appears that the poet was very careful to assert his full right of property, as he and others understood it at the time, and to make it available to his family. The amount which he chose to receive, compared with the real value of the poem, or measured by a modern standard, seems very trifling. But as such rights were estimated then, and considering that the poem gained slowly upon the attention of his own age, it was not a grossly inadequate price. When it had been published fourteen years and upwards, the copyright, between one bookseller and another, brought only twenty-five pounds. Yet its value could not have been affected by any apprehension, at the time of this sale, that it was not protected by the common law. Such a notion had not then arisen; and long after, viz. in 1739, Lord Hardwicke protected by injunction the title of Tonson, derived under the assignment made by the poet in 1667. Doubtless Milton did not write his great poem for money: but we have seen that he supposed the right of exclusive property in authors was acknowledged by the law of his country, and he took pains practically to assert the right in his own case. It seems by no means a wild conjecture, that he did this for the sake of example, as well as in order to preserve his reputation, by keeping the control of the text of his poem."

Mr. Curtis happily surmises that the sophistries in which the excellent Camden permitted himself to indulge upon this occasion, were induced by his position towards his great rival Lord Mansfield in this discussion; the whole speech is, without direct allusion, a running answer to Lord Mansfield's judgment in *Millar vs. Taylor*; and Lord Campbell gives the whole weight of his authority to show the open or secret contest for supremacy between these two master minds on more than one occasion where they need not necessarily have come into collision.

We give one more extract ere taking present leave of these volumes. It refers to the memorable scene which closed the public career of the great Chatham in a manner not unlike that which so recently terminated the labors of another great statesman in our own Senate House:—

"April, 1778, N. B. Street.

"MY DEAR LORD,—I cannot help considering the little illness which prevented your Grace from attending the House of Lords last Tuesday to have been a piece of good fortune, as it kept you back from a scene that would have overwhelmed you with grief and melancholy, as it did me and many others that were present: I mean Lord Chatham's fit, that seized him as he

was attempting to rise and reply to the Duke of Richmond; he fell back upon his seat, and was to all appearance in the agonies of death. This threw the whole House into confusion; every person was upon his legs in a moment, hurrying from one place to another, some sending for assistance, others producing salts, and others reviving spirits. Many crowding about the Earl to observe his countenance—all affected—most part really concerned; and even those who might have felt a secret pleasure at the accident, yet put on the appearance of distress, except only the Earl of M.,* who sat still, almost as much unmoved as the senseless body itself. Dr. Brocklesby was the first physician that came; but Dr. Addington in about an hour was brought to him. He was carried into the Prince's chamber, and laid upon the table supported by pillows. The first motion of life that appeared was an endeavor to vomit, and after he had discharged the load from his stomach that probably brought on the seizure, he revived fast. Mr. Strutt prepared an apartment for him at his house, where he was carried as soon as he could with safety be removed. He slept remarkably well, and was quite recovered yesterday, though he continued in bed. I have not heard how he is to-day, but will keep my letter open till the evening, that your Grace may be informed how he goes on. I saw him in the Prince's chamber before he went into the House, and conversed a little with him, but such was the feeble state of his body, and indeed the distempered agitation of his mind, that I did forebode that his strength would certainly fail him before he had finished his speech. In truth, he was not in a condition to go abroad, and he was earnestly requested not to make the attempt; but your Grace knows how obstinate he is when he is resolved. He had a similar fit to this in the summer; like it in all respects, in the seizure, the retching, and the recovery; and after that fit, as if it had been the crisis of the disorder, he recovered fast, and grew to be in better health than I had known him for many years. Pray heaven that this may be attended with no worse consequences. The Earl spoke, but was not like himself; his speech faltered, his sentences broken, and his mind not master of itself. He made shift, with difficulty, to declare his opinion, but was not able to enforce it by argument. His words were shreds of unconnected eloquence, and flashes of the same fire which he, Prometheus-like, had stolen from heaven, and were then returning to the place from whence they were taken. Your Grace sees even I, who am a mere prose man, am tempted to be poetical while I am discoursing of this extraordinary man's genius. The Duke of Richmond answered him, and I cannot help giving his Grace the commendation he deserves for his candor, courtesy, and liberal treatment of his illustrious adversary. The debate was adjourned till yesterday, and then the former subject was taken up by Lord Shelburne, in a speech of one hour and three-quarters. The Duke of Richmond answered; Shelburne replied; and the Duke, who enjoys the privilege of the last word in that House, closed the business, no other Lord, except our friend Lord Ravensworth, speaking one word; the two other noble Lords consumed between three and four hours. And now, my dear Lord, you must with me lament this fatal accident; I fear it is fatal, and this great man is now lost for ever to his country; for after such a public and notorious exposure of his decline, no man will look up to him, even if he should recover. France will no longer fear him, nor the King of England court him; and the present set of ministers will finish the ruin of the state, because, he being in effect superannuated, the public will call for no other men. This is a very melancholy reflection. The opposition, however, is not broken, and this difference of opinion will wear off; so far at least, the pros-

pect is favorable. I think I shall not sign the protest, though, in other respects, I shall be very friendly. I have troubled your Grace with a deal of stuff, but the importance of the subject will excuse me.

"Your Grace's, &c.

"CAMDEN.

"P. S. I understand the Earl has slept well last night, and is to be removed to-day to Downing Street. He would have gone into the country, but Addington thinks he is too weak."

There is frequently some valuable light thrown upon American history by these interesting biographies of Lord Campbell, which we do not purpose dismissing entirely with this cursory notice.

[Entered, according to Act of Congress, in the Clerk's Office of the District Court for the Southern District of New York.]

The Origin of the Arabian Nights' Entertainments Considered; with some Remarks on their Literary History, Interpolations, and Additions.

"He who desires to be well acquainted with a people, will not reject their popular stories, or local superstitions."
—Sir J. Malcolm.

CHAPTER III.

OF THE MYTHOLOGY AND SUPERSTITIONS OF THE ARABIAN NIGHTS, AND OTHER EASTERN TALES.

THE religion of ancient Persia, like that of the Jews and Egyptians, formed a part of the government; the priests claiming, by virtue of their sacred office, not only professional, but political power. The Magi from a very remote antiquity had to a great degree preserved their popularity, and had remarkably adhered to their ancient institutions. Of their numerical importance, some idea may be formed from the statement of Gibbon, by which we learn (c. viii.) that, when Ardeshir, or Artaxerxes, the founder of the Sassanian dynasty, restored the empire of Persia in the year 226 of the Christian era, he called together an assembly of the Magian priesthood (Moobids) from all parts of his dominions; and they are said to have met in no less a number than *eighty thousand*!

The vast power these men must have possessed over the uneducated, which in those days, we may consider as comprising the great body of the people, undoubtedly had a corresponding influence on the fears and credulity of the mass; for from their superior position in society, arising from the power which their knowledge and attainments afforded them, they were regarded by the people as possessing a peculiar influence and connexion with the Deity, and the favored dispensers of all earthly good.

Every effort was, therefore, practised by the intelligent and ambitious to maintain this supremacy over the human mind; and the impervious veil of secrecy and mysticism was readily adopted as the most powerful safeguard of their presumptions and control.

Accordingly, we find them assuming the power of suspending the course of Nature, and by an apparently supernatural command of the elements, and even human life, producing miraculous phenomena, by a system of impenetrable mystery, falsehood, and deception.

Not only were the visible objects of Nature employed for this determined subjugation of the mass, but the aid of spiritual or immaterial creations was invented by these usurpers, as a more powerful instrument for the subversion and control of the mental character.

A creed was, therefore, promulgated of a pre-existent race, anterior to the creation of Adam, who were declared to be the obedient

messengers and vassals of certain peculiarly favored adherents to the Zoroastrian faith.

This belief was not merely enforced on the Magian disciples, or "Fire-worshippers," but the increasing wonders and mysterious powers of these arch-professors, spreading through the neighboring countries, became, in time, incorporated with the superstitions of the surrounding nations.

These supernatural creations, it has been shown, were in their original invention more particularly connected with the idolatrous faith of the ancient Persians. In after ages, however, an intermediate race of beings were recognised by the Mohammedans, in the permitted existence of the fallen angels.

This singular adoption of a creed, evidently founded on Jewish traditional history, corresponds with the belief of the ancient Rabbins, who maintained the existence of the *Shideem*, a race of invisible beings, said, by them, to be the offspring of two angels, named Aza and Azazel, by Naamah, daughter of Lamech, and sister of Noah; a legend founded on that passage in Genesis (vi., 24) which relates that the sons of God (*i. e.* angels) took wives of the daughters of men.

From a very ancient tradition, evidently derived from the diluvian history, we learn that the world has been seven times peopled with inhabitants of so many different natures, and seven times depopulated; the former inhabitants having been so often removed, and giving place to their successors. This occupation of the earth, by pre-existent beings, is believed by the Mohammedans to have continued for seventy-two generations. A gradual corruption of their original principles, we are told, however, accompanied each preceding generation.

During this long period, they had free access to the celebrated countries of Peristan and Ginnistan, fabulous places, answering to "Fairy-land," and supposed by some to have been included in the regions of Kaf, or Caucasus, a chain of mountains believed by the Easterns to encircle the whole earth. Others, and with a greater appearance of probability, fix on the land of Eden, the Garden of Paradise, as the more appropriate situation for this favored country.

As may be supposed, these imaginary regions abounded in every conceivable happiness and pleasure; cities, palaces, gardens, fountains, all of the most splendid description, and calculated to afford the highest enjoyment to its inhabitants.

One of the provinces of this "happy land" was called *Shadukiam*, or the "Country of Delight," the capital of which was entitled the "City of Jewels!" In the Persian Tales of Inatulla, translated by Col. Dow, and subsequently by Dr. Scott, the Orientalist, we have mention of the "Magical City of *Laabubauz*, or Phantom-play."

All these, however, like the famous Irem,*

* This renowned palace and gardens were constructed by Shedad, the son of Ad, a descendant of Noah, in imitation of the scriptural paradise, and was named after his great-grandfather, Irem! When it was finished, continues the legend, as quoted by Sale, he set out with a great retinue to view it, "but, when they had arrived within a day's journey of the place, they were all destroyed by a terrible noise from heaven."

Glimpses of the city, it is said, are still granted, to the faithful in their journeyings through the deserts of Aden; and one man, Abdallah Ebn Keilab, according to tradition, is believed to have accidentally seen this wonderful place. He was seeking a lost camel, and suddenly found himself at the gates of the palace, which he entered, but not finding any inhabitants he became "greatly terrified, and stayed no longer than to bring away some fine stones which he proffered to the Khalif Moawiyah, as proof of his remarkable adventure."—*Sale's Koran, Prelim. Dis., §1, g. v.*

* It appears by the Journals that there were only two Earls bearing titles beginning with an M. present that day—the Earl of Marchmont and the Earl of Mansfield. I am much afraid that the latter is alluded to."

are founded on the Garden of Eden, as related by Moses in the Pentateuch, and called by the Mohammedans "*Jannat al Ferdoos*," the Garden of Paradise, of perpetual pleasures," &c.; and to which may be traced, as we learn from Dr. Adam Clarke's Biblical Commentary, the Gardens of the Hesperides, with "trees bearing golden fruit," and the Gardens of *Adonis*, a word evidently derived from the Hebrew *Aden* or *Eden*. The "Sacred Gardens" of the ancients (for holy or impure purposes) were also founded in imitation of the Garden of Eden.

The last monarch of this fabled race, all of whom bore the name of Solomon, in addition to their own appellations, was the celebrated Sultan Gian-ben-Gian (Ginn-ben-Ginn) from whom the Ginns or Genii are supposed to be named. It may not, however, be improbable that this Gian-ben-Gian is a corruption of the name Janis, who, with his associate Jambris, were the chief magicians at the court of Pharaoh, and to whom the education of Moses is said to have been intrusted by his protectress, the Princess Thermutis, Pharaoh's daughter.

The punishment of Gian-ben-Gian, for rebellious conduct, was deputed to the angel Al Hareth, whom the Creator sent for that purpose. Becoming, however, intoxicated with his power, Al Hareth is said to have employed his prerogative in so reprehensible a manner that Allah (Elhohim, the Almighty), at length, created Adam,* the first of men, and gave him dominion over all earthly beings. The angels were likewise commanded to obey him, and Israfil was the first to render homage, and for such obedience, Allah confided to him the book of Fate. Other angels followed his example, but Al Hareth refused, saying, "shall I, who am a creature of fire, worship a being formed of the dust?" For this contumacy he was immediately expelled from Paradise, and his name changed to Iblis, or *Despair*. The rebel angels were for the most part sent to Jehanum (the place of punishment), with the exception of such whose disobedience being less flagrant, as were permitted for a certain term to wander over the earth, and by their insidious influence to test the virtue and constancy of man. Of this degenerate race, Iblis became the chieftain or leader, and his authority was readily acknowledged by his obedient followers.

In consequence of this great division among the angelic hosts, a corresponding change was produced in their forms, habits, and pursuits, which was followed by a still further division into Peris, Dives, or Deeves, while the remainder were classed under the more familiar denomination of Ginns or Genii.

In a note to the late Mr. D'Israeli's "*Mejnoun and Leila*" (the Petrarch and Laura of Arabia), we find "The Dives are all males, and the Peris all females." Such is the envenomed character of the Dives that they can endure nothing fragrant; the contrast is strongly marked when it is remembered that the perfume of flowers was the only sustenance of the Peris.†

* Of the creation of Adam, we learn from Mohammedan tradition that the four archangels, Gabriel, Michael, Israfil, and Azrael, conspicuous characters in the whole tract of Moslem and Rabbinical legend, were commanded to bring from the four corners of the world seven handfuls of earth, from different depths and of different colors, of which the body of Adam was formed. The heart and head, however, were prepared exclusively from the sacred earth of Mecca and Medina, taken from the very spots on which, in later times, the Kaaba and the sepulchre of Mohammed were erected. The different colors of these earths are said to influence the various complexions and temperaments of mankind.—*Dr. Weil's Bib. Legends, Sale's Koran*, &c., q. v.

† "The Orientals," writes Mr. D'Israeli, "were pecu-

From this period the human race is considered, by the Mohammedans, to have been secretly surrounded by an invisible creation* of two distinct species; the Peris or fairies, beautiful and benevolent, but imperfect and offending, who were friendly to man, and the Dives, hideous in form and appearance, of a malignant disposition, and constantly exercising their ingenuity in involving humanity in every disquietude of error and of guilt.

The continual discords between the good and evil portions of these beings, subsequently caused the banishment of all the dives and rebellious genii, to the mountains of Kaf, where Arzenk, *Deev-e-Seffed*, or the White Demon, one of their chieftains, was afterwards defeated by Tahmuras, a celebrated monarch of ancient Persia, in which, however, he was materially assisted by the no less celebrated "heroine," the Griffin Simoorgh. Some centuries after this defeat, Rustem,† the Hercules of Persian history, slew Arzenk, in a tremendous battle, and reduced the whole of the rebels to a subject and tributary condition.

Many of the Eastern traditions regard Degial, the *Masih al Dajjal*, or False Messiah of the Koran, who is not only noticed in the "Nights' Entertainments," but introduced in one of the Persian tales, as the chief of the rebellious genii. Previous to the Day of Judgment, he is expected to burst the chains by which he is now confined, and to bring all parts of the world in subjection to himself, Mecca, Medina, Tarsus, and Jerusalem, excepted.

"A similar idea," writes Mr. Hole, "appears to have prevailed among the most celebrated nations,"—and viewing the character of Degial as a combination of the scriptural anti-Christ with the Ahrimanes or evil principle of the Persian Magi, we may consider his equivalent as recognised in the Typhon of Egypt, and the Lok of Scandinavia. This last, in the expectation of the followers of Odin, was, at some distant period, "to burst his fetters, and with other malignant spirits, contend against the celestial deities, and spread ruin and devastation through the universe."

In the opinion of Mr. Hole, this supposition may be traced to the Getae of Herodotus (Melpom.), "who, when it thundered, shot their arrows at the clouds, believing that their gods were at such times engaged with hostile deities."‡

Notwithstanding their original rebellion, many of these spirits subsequently became believers in the "true faith," and were therefore destined, after a probationary term, to a restoration to the delights of Paradise and immortality; while others, as subjects of a continual rebellion, were to be correspondingly punished.

liarily sensible to all aromatics, but the *Attar gul* (essence of rose) is their passion."

* It may be to this supposition of an intermediate race of beings that Paracelsus is indebted for his assertion that the "elements were peopled with life; the air with *Sylpha*, the water with *Undines*, the earth with *Gnomes*, and the fire with *Salamanders*."

Even Baxter believed "that fairies and goblins might be as common in the air, as fishes in the sea."—*F. Dendy's "Philosophy of Mystery," and Salverte's Philosophy of Magic*.

† This celebrated Persian hero, according to the Shah Nameh, was the son of Zal, prince of Seestan, and lover of Menesheh, daughter of Afrasiab, the ancient Tartarian monarch. He was "endowed with the strength of one hundred and twenty elephants," and his famous horse *Reksh* "was the only one out of fifty thousand horses," found capable of sustaining his weight. The legend further informs us, "Reksh excelled all horses as much as his rider did all men."

‡ With a similar determination to oppose the rebellion of Lok and his associates in the other world, the funeral ceremonies of the Goths were completed by burying their arms, and sometimes their horses with them.

The Mohammedan recognition of the Persian mythology, in a still further corruption as Genii, has already been shown. These beings, like the Titans of the Greeks, were a powerful race, and generally of a gigantic form and appearance. They will be found the principal agents in the "*Arabian Nights*," and mostly subject, for the time being, to the commands of the fortunate mortal in possession of the ring, or other charmed vehicle, in which their destiny was incorporated or confined.

Like the angels in the Jewish tradition, already noticed, the Genii were great admirers of the "daughters of men," and the forcible abduction of a fair mortal is far from being an unusual circumstance in some of these narrations: the lady, of course, being the possessor of "dazzling beauty," and the genie indulging his captive in the enjoyment of every conceivable happiness but that of liberty, which, however—and it is a remarkable confirmation of the Eastern origin of these tales—from their national and habitual seclusion, they do not appear to have even desired.

Nor were the daughters of the Genii less favorably disposed towards the "sons of men." The vizier of Sharahbil, the last king of Saba, was a descendant of the "royal house of Himiar," and so handsome that the fair ginns often placed themselves in his way in the shape of gazelles, merely to gaze on him. One of them, named Umeira, conceived so ardent an attachment for the vizier, that she forgot the distinction between men and genii, and rendered herself so "enchantly beautiful in her appearance," that he consented to marry her; first, however, agreeing "never to require an account of any of her actions."

By this marriage he became the father of the famous Balkis, afterwards Queen of Saba.* Soon after the birth of his daughter, Umeira left her husband, "in consequence of his repeatedly inquiring into her motives, when unable to comprehend her actions."

The fair Balkis, who combined the transparent complexion and the majesty of the genii, afterwards became the wife of "Sultan Suliman," the son of David.

These genii, or ginns, as we learn from Mr. Lane's "*Modern Egyptians*," are supposed "to pervade both the solid matter of the earth, and the firmament. They are also believed to inhabit rivers, ruined houses, wells, baths, ovens, and even the *latrina*: hence persons when they enter this last, or in letting down a bucket into a well, lighting a fire," or any other occasion, are accustomed to pronounce the word *Destour*, i. e. "permission," as a sort of deprecatory charm against the evils that might be inflicted from the anger of the disturbed inhabitant.

Of the shapes and transformations assumed by the genii,† not only animals in general, but cats, dogs, and domestic creatures,‡ are frequently believed to be actually embodied in these forms, some of whom, it is said, have been doomed to a perpetual imprisonment in such shape, till relieved by death.

The genii are also considered to be the promoters of the whirlwinds and gigantic sand-pillars so often seen sweeping across the fields and deserts, which the Arabians declare to be caused by the flight of one of these beings. These whirlwinds, as we learn from Mr. Lane's

* This Queen of Saba (Sheba, or Ethiopia) was called Balkis, by the Arabians, and Maqueda, by the Abyssinians; while the Targum styles her Queen of Zemargard.

† One of these demons in attendance upon the "mighty Suliman," is described to have been in corporeal substance, "as large as a mountain."

‡ Monk Lewis's famous "Cat-King" story, may possibly have been based on a tradition of this nature.

very interesting work, just quoted, are called *zobâah*, and when the Egyptians see it approaching, to avert the evil consequences attending its progress, they exclaim *Allah ho akbar*, "God is most great!" and sometimes, "Iron, thou unlucky!" as genii are supposed to have a great dread of that metal.

During the month of Ramadan, the Mohammedan Lent, the genii are said to be confined in their different places of resort, and not permitted to exercise their good or evil functions. On the eve of the festival *Beiram*, the Moslem carnival, which immediately succeeds the "Great Fast," all the genii are liberated from their imprisonments. "Some of the women of Egypt," writes Mr. Lane, "with the view of preventing these objects of dread from entering their houses, &c., sprinkle salt upon the floors of the apartments," at the same time repeating the "*Bismillah*."

The Afrite, a sort of Medusæ, or Lamia, seems to have been the next remove from the genii; equally powerful, but of a more demoniacal appearance. The physiognomy of these demon-spirits was particularly hideous, and like those of the Polyphemian Cyclops, rendered still more horrible by their possessing only one eye, and that in the middle of their foreheads.

Like the Ghoul, the Afrite was a frequent resident of wells and cemeteries, though their general haunts were ruins, wastes, and lonely places, whence they sallied out making war upon the traveller whose ill-fortune drew him within the precincts of his dangerous enemy.

The ancient tombs of Egypt and the dark recesses of the temples are commonly believed by the Egyptians to be inhabited by Afrites. Mr. Lane found it impossible to persuade one of his servants to enter the Great Pyramid from this idea of supernatural habitation.

The ghosts of dead persons are also called by this name, Afrite; "many absurd stories are related of them; and great are the fears which they inspire."

In many copies of the "Arabian Nights," as in the story of Sinbad, these Afrites have, probably from their general character and appearance, been very incorrectly translated *giants*, and by thus humanizing their description, their demoniacal qualities have been entirely lost sight of. The principal delight of the Afrite appears to have been the practice of every evil and iniquity, "and that continually!"

The Ghoul or "Spirit of the Waste," is said to partake more of the human than spiritual embodiment, and is most pleased when haunting tombs and cemeteries, where, in the absence of human victims, they would feed upon the bodies of the dead, which they disinterred for that purpose; and some even preferred the latter to every other mode of sustenance. From this character in the mythology of the East, the Vampire of Greece, Hungary, &c., is evidently derived.

The *Siltim*, or Wood-demon, the *Jacwins*, or Fates, and other fabulous demons, are noticed by Richardson, and other writers, but it will not be necessary to introduce them here, from

their comparatively low estimate in the Mohammedan mythology. The most important as respects their immediate connexion with the Arabian Nights are presented as above.

With some exceptions, as in the case of the Ghoul, the whole of these spirits and demons had the power of assuming any form, and of rendering themselves apparent or invisible* as occasion required. Nearly the whole of them were winged, by which medium of elevation, they were enabled to accomplish the most incredible adventures and distances with the speed of thought. It may also be noticed that the greater degree of virtue remaining in these spirits, the nearer they were permitted to assume the stature, form, and beauty of the human frame. S. B. H.

(To be continued.)

Home Correspondence.

CRITICISM.

To the Editor of the Literary World.

DEAR SIR:—In submitting to your attention some remarks suggested by your leading article of the 19th ult., I shall not be daunted by the consideration that it may seem "behind the time" to refer to what was written so long ago. Some wiseacre whom I heard or read lately, says that an article in a periodical is seldom of any importance beyond the current week or month. I should think that depended very much on the character of the article and the character of the periodical. And without shocking your modesty so far as to hint that your papers will become standard classics, like the critical writings of Jeffrey, Sidney Smith, and Macaulay (whose name it may be well to inform the accurate editor of the *Democratic Review*, is not spelt Macauley), I may certainly take it for granted that your subscribers have fresh in their memories what you presented to them a month, or less than a month since.

Some correspondent asked you, just for a change, to give "a spicy and personal cut-up of an author." This you refused to do, and your refusal must have called forth the earnest approval of every reader. Personality is one of the most damning vices of criticism, because, laying aside its violation of literary and gentlemanly decorum, it is putting the question of a book's merits on a totally false and irrelevant issue. And it is the more carefully to be avoided because the temptation to it is sometimes very great, when an author's friends and admirers will drag his private life before the public, and insist on making a flourish of trumpets before him every time he goes out to tea. So convinced am I of this, that I would refrain from any approach to it, even in cases where it has become proverbially allowable. If Gracchus were to write a pamphlet against sedition, I would not use a *tu quoque* argument against him.

But while the leading assertion of your article thus carries its own recommendations with it, there are some more general remarks following, which by no means so self-evidently command assent, particularly the conclusion you arrive at, that "that criticism is most true which rather seeks the good than the evil;" or to put the proposition into a concrete form, that the critic is most true who seeks rather to praise than to blame.†

* Many of these spirits, says the Koran (c. 7), are imperceptible, from the subtlety of their bodies, and their being void of color.

† Our worthy Mentor, whom we have here cheerfully permitted to have his full say, must really not abuse his privilege by thus coolly putting his own words into our mouth. We have not said nor meant to say, that "the

Now, with all due submission, it seems to me, that the spirit of true criticism considered in the abstract, and independent of age or country, cannot be said to have a bias either to praise or blame, its object and purpose being to judge impartially of works of art by rules of art; and that the proper animating spirit of criticism in any age and country will depend upon contingent circumstances, viz. the wants, errors, and tendencies, of the country and period to which it has reference.

To illustrate my meaning. Your conclusion is immediately founded on a very pleasant and ingenious position of Leigh Hunt. But, before making a practical application of his remarks to ourselves, it will be well to examine the peculiar circumstances under which he wrote. When he made his appearance in the critical world, politics influenced all literary judgment in England, and literary and political partisanship were so mingled together, that it seemed almost impossible to separate them. Great poets, more or less intimately associated with Hunt himself, were depreciated, misquoted, and abused, by the Quarterly Review, and the Tory writers generally, on account of their political opinions. I say on account of their political opinions, for it would be absurd to suppose that such men as Gifford and Southey could not discover the genius of such men as Shelley and Keats. The public mind was thus most unfairly prejudiced against these poets, and it required some competent critic to call attention to their beauties. Hunt was the very man. His perfect good humor and gentleness formed a highly prepossessing contrast to the virulence of the Tory reviewers, and his fascinating style conciliated and enticed the most bigoted. It would be curious to inquire how many of his readers Keats owes to Hunt. Another aim of our critic was to excite a more general taste for some of the fathers of English poetry, and especially for Chaucer. In this too he was eminently and deservedly successful.

Now if any similar state of things existed among ourselves; if the literary mind of America, or any large portion, was violently prejudiced against any man or men, from political or other extraneous reasons; if, for instance, all the Whig *littérateurs* were trying to write down Cooper and Bryant, because they are democrats, or if the whole Southern press had made a dead set at Professor Longfellow because he has written some anti-slavery poems, then we should certainly need judicious praisers, honey-tongued critics, who delight in lingering over beauties themselves, and are skilful in displaying them to others. Or if the founders of our national literature were already becoming neglected; if people began to leave off reading Knickerbocker, and Salmagundi, and the Spy; then, too, we should undoubtedly want a laudatory school of criticism to awaken the public attention to beauties which were escaping it. And, not to take any hypothetical state of things, such a laudatory school we did want at the appearance of Cooper and Irving, to show us what genius was among us, and not leave the discovery to English writers.

But how stands the case now with our literary public? Is its disposition in any way similar to that of the English public, when Leigh Hunt first wrote? Is there anywhere a tendency to decry any native author or school of authors? Does not the fashion run in the

critic is most true who seeks rather to praise than blame." We regard most books as weeds, and doomed to perish as such; and "that criticism is most true which seeks" to discover some property of medicinal herbs in these weeds, instead of making a bonfire of them for its own glory.—*Ed. Lit. World.*

* The "*Bismillah*" is a prefatory prayer or dedication implying, "In the name of Allah, the Compassionate, the Merciful!" used by Mohammedans on every lawful action of life. It forms the commencement of each chapter of the Koran, with one exception. It is usual to preface every book with this invocation, whatever may be the nature of its contents, science, romance, poetry, &c. No butcher will kill an animal without first pronouncing this prayer, which, in the estimation of the Moslems, is equally applicable in every vicissitude of human life, fortunate or unfortunate.

† The passage in the Koran (c. xxxvii.), rendered by Sale, "a terrible genius answered," should read, says Mr. Lane, "An afrite (efreet) from among the ginn (genii) answered."—*Vide "Modern Egyptians,"* i. 307.

very opposite direction, to exaggerated and almost random praise? Can you point out one instance of a good book publisher here for the last ten or twenty years that has not met with merited praise and success? And have not many worthless books been fulsomely eulogised, and, in consequence, sold largely? If these questions must be answered in the affirmative (and it would be difficult to give them any other answer), then is the critic's duty something very different from what it would be in a captious and prejudiced community.

English criticism has divested itself of its political unfairness. Blackwood has praised Miss Martineau, and been glad to receive Bulwer as a contributor. But the English critics are still high in their standard, and chary of their praise. To compare them with ours in this respect, we must not look merely at the *Quarterlies*, which only notice a few works at a time, and those such as they can find telling articles upon; but turn to those periodicals which notice more or less briefly all the new publications which they receive. Such are the *Athenæum*, *Literary Gazette*, *Examiner*, *Spectator*, and those magazines which give an appendix of literary notices. Compare these with corresponding American publications. It will be found that in the latter, the majority of the works noticed are approved of; while in the English periodicals above-mentioned, a very large number, probably a moiety at least, if not a majority of the works noticed, are condemned.* In saying that the English critics as a body are men of the best education, and so situated as to be very little subject to extraneous influences, either from authors or publishers, I speak from personal observation and knowledge; and I also speak from personal observation and knowledge in saying that many of our *soi-disant* critics are most indifferently qualified for their task, and that a great deal of what passes for criticism among us, either directly emanates from or is suggested by the large publishers. Thus, it is well known to those behind the scenes, that some houses in this city have their salaried readers connected with the literary department of the daily press. This may be an extreme case, but I fear it is not a solitary one.

But it may be said, "What harm is there after all, if an author is praised more than he deserves to be? Even admitting that praise, when nearly indiscriminate, loses much of its value, and becomes a mere form, why should we not have forms of courtesy and say fine things to one another out of pure compliment, in literary as well as in fashionable society? At any rate it serves to keep up cordiality and good-will, and is therefore preferable to a rigid impartiality, which provokes acrimony and causes mortification." To which I reply, that unmerited and misapplied praise does very positive harm to both reader and author, however convenient and comfortable it may be for the critic.

And first for the reader. When a man is led by an adroit puff to purchase a trashy book—when, as happened to myself not very long ago, he pays five dollars for a work one week, and is glad to sell it at auction for twice as

many shillings the next—he suffers a very tangible and most easily appreciated injury in pocket, not to mention the disappointment and vexation which amount almost to a sense of personal injury sustained from the reviewer. Or if less experienced, and more credulous, so that his faith in the critic seduces him not merely into buying the book, but into believing it to be good, then the mischief is much more serious. His powers of appreciation and discrimination, his taste and judgment, become more or less vitiated by a bad model, or he adopts error while supposing himself to be acquiring information. You say that if the badness of a book predominates, it will soon condemn itself. This depends entirely on what you mean by *soon*. If you mean that in two or three generations a book will be likely to find its level, few will dispute this point; but it by no means follows that a worthless production may not be made to impose upon *part of one generation*, if there is no true friend of the public to unmask it.

Next, as to the author. Let us begin by speaking of the larger class, who will write books, *invitâ Minervâ*. I take for granted that it is an act of real kindness to such to dissuade them from continuing in a vocation for which they were not destined by nature; just as, to adopt your own Socratic mode of illustration, if we found a man to be a uniformly unsuccessful shoemaker, the most friendly advice we could give him would be that he should devote his energies to some other trade. But if, on a false theory or out of mere good nature, we praise what is not praiseworthy, the subjects of our panegyric are directly encouraged to persevere in a mistaken course.

It is more serious matter when we have to deal with authors who possess real merit tarnished by great defects. The best thing that can happen to them is that they should clear themselves of their blemishes; and accordingly while all credit is given to their excellences, these blemishes should be strictly noticed. Nothing is more natural than that a writer should be ignorant of his own errors, particularly faults of style and expression; and though in some cases wounded pride will make him persist in them after they are pointed out, in most instances he will be inclined to profit by the criticism, even if not over well-disposed towards the critic. But if his characteristic vices are never animadverted upon, they will be sure to grow upon him, and he will deteriorate, instead of improving. And this will help us to account for the singular fact (I think it may be called a fact; at least I have never heard the proposition disputed), that the earliest works of American authors are almost invariably their best. The effects of an opposite course of criticism may be seen in two English poets of the present day, Tennyson and Patmore. Tennyson had always a clique of friends (not mere toadies and small *littérateurs* either, but clever men themselves, among whom it will be sufficient to mention Thackeray and Monckton Milnes), to praise and puff what he wrote. But there were also independent critics in England, and consequently his first volumes of poems, two thirds of which are now self-condemned, being deemed by their author unworthy of republication, met with some rough handling. Very probably he and his were not particularly pleased at the time, but he profited by the criticism, as the success of his re-appearance ten years afterwards proves. And it is worth mentioning, to show how he profited by criticism even when one-sided and malevolent, that out of some pages full of passages which the *Quarterly Review* found fault with,

he has amended all but one. Compare this with—but it is as well to mention no names on this side the Atlantic. One word of Patmore. He published a small volume of poems before attaining his majority. A number of English critics, headed by Douglas Jerrold, and some of the writers in *Punch*, were lavish in their eulogies of this first effort. These indiscreet panegyrics produced some counter-reviews, which erred as much on the other side.* Their effect, however, has been to keep the young aspirant quiet ever since. If he really has the making of a poet in him (which some competent judges believe in spite of Blackwood), it will doubtless come out at the proper age. Had he been born in America and appeared with an American Jerrold to back him, he would have gone on publishing every three or six months, and kept confirming and aggravating his worst faults instead of waiting till they shall be corrected by study and maturity.

You say that "a book, like a man, should be judged by its goodness rather than its badness." The illustration is appropriate, being liable to the very same exception and qualification as the position which it illustrates. I should judge a man by his goodness or his badness, entirely with reference to the character and condition of those persons whom my judgment was to affect. If I were conversing with a man who had been soured and made misanthropic by ill success or ill treatment, or who had sapped his faith by reading French novels, or in any other way acquired an unhealthy tone of feeling, so that he was predisposed to look at the worst side of human nature, and suspicious of every one, I should, in speaking of other men, make a point of dwelling on their merits and showing the good that was in them. But were I associated with an over sanguine and confiding youth, I should not be anxious to praise all those around us, but should rather try to put him on his guard against their faults. This "jolly good fellow" is a *roué*, and will lead you into bad courses if you follow him implicitly; this plausible gentleman will draw you into a doubtful speculation; this beauty will make a fool of you if she can; and so on. And thus my judgment would in each case call the attention of the party for whose benefit it was made, to what he would of himself be likely to overlook.

Doubtless there is a public propensity among the very reason why the critic (who is supposed to be, to a greater or less extent, a public guide and instructor) should, so far from consenting to pamper this propensity, do his very best to diminish both the supply and the demand. If books, like boots, were in a few years either utterly worn out or unfashionable and comparatively useless, then would new books be as much a "need" to the community as new boots; but when we consider that a really good book, when once established as such, is a *crème de la crème*, the multiplication of indifferent and mediocre works must be regarded as a positive nuisance. If not a single volume were to be published for the next twelve months, no one would be the worse for it except the publishers. The intellectual appetite of the literary public would be in no danger of suffering starvation. An Egyptian famine could not exhaust the supplies it has inherited.

EREUNETER.

* So widely informed a writer would hardly have ventured upon this truism had he remembered that "the moiety" of books thus independently condemned in English periodicals, are not republished in this country. For it is upon the literary opinions of the very identical English periodicals to which he refers, that our American booksellers base their republishing speculations. Did we condemn a "moiety" of the reprints thus previously endorsed abroad, we should be flying in the face of the very English authorities which our worthy Mentor holds up to us as models.—*Ed. Lit. World.*

* Particularly one in Blackwood, which was not improbably prompted by a sort of hereditary feud. Patmore's father (under the signature of *King Time*), was one of the original contributors to Blackwood, and afterwards quarrelled with and cut off was cut by the connexion.

LITERARY INTELLIGENCE.

BOSTON, March 11, 1848.

To say that the waters of Literature are turbid and sluggish, would convey but a faint idea of the state of things in Boston—they are absolutely stagnant. But few new books are received from London—fewer still are published here,—and there is hardly anything in the press. Business is dull, and the boys of the trade are either employed in packing books for the Spring sales, in filing letters, or in cleaning windows. Notwithstanding all this, the tide of intellectual improvement flows on gloriously; mental food is scattered in unparalleled profusion amongst this voracious people, who, like Paul's Athenians, seem to be continually thirsting to hear some new thing. Bad bargains, bankrupt notices, and boiled mutton, occupy the days of our fleeting existence—lectures, concerts, and reading-clubs, the nights.

The course of lectures delivered under the auspices of the Mercantile Library Association was concluded last week. One of the lectures towards the termination of the course, delivered by Mr. E. P. Whipple of this city, on "Genius," may safely be pronounced the most successful of the season. Mr. Whipple has been favorably known for some time as a lecturer and as a writer in the North American Review, but this lecture on Genius surpasses all of his former productions, both in brilliancy of style and depth of thought. The Rev. Mr. Giles is engaged in delivering his course of lectures on subjects selected from Don Quixote. The Masonic Temple is thronged every Monday evening, to listen to the deep-thought moralizings and witty utterances of that genial spirit.

The principal event in theatrical circles, since the Opera left us, has been the *debut* of Miss Harriette Fanning Read. Miss Read is the authoress of the volume of Dramatic Poems which was published about two months since by Crosby & Nichols. She has performed Bianca in Milman's *Fazio*, Pauline in the "Lady of Lyons," and Mariana in "The Wife." Her performance of Pauline was the most successful of her impersonations, either of which would have done credit to a more experienced actress. Her success would have been more complete, however, if she had been properly supported. In the "Lady of Lyons," Mr. W. G. Jones, an actor with an "eye like Jove," a bodily frame like Hercules, and a voice like a coffee-mill—played Claude! Miss Read is now in New York under the tuition of Mr. George Vandenhoff, and we have no doubt of the result of his able teachings.

Speaking of Charles Lamb—the choicest book from his library that we have seen, is now in the possession of Mr. Fields, of the firm of Ticknor & Co. It was presented to him by Moxon, last summer, in London. It is a copy of the original edition of the "Rape of the Lock," bound in tattered calf, which it does one's heart good to look at. It contains Lamb's autograph, and what is still more interesting, four pages, copied in that neat, clerical hand, and pasted carefully in, to make up a deficiency in the text. It requires no great exertion of the imaginative faculties, to see Charles buying it at a discount, in consideration of the imperfection, of some dingy old fellow, in that paradise of book-collectors, Paternoster Row. Lamb grieved at the idea of leaving his books to be scattered over the world; but he need not sorrow for this one, it has fallen into kind, congenial hands, where even that which he looked upon as a blemish is regarded with an affectionate reverence.

Messrs. Ticknor & Co. are about to reprint the *Hellenica* of Walter Savage Landor, from a new and enlarged edition which has been recently published in London. We have not *redde* the book, but from the highly favorable notices of the London Press, and from a cursory glance at some of its pages, we predict for it a most propitious reception by our worshippers of the muse. The works of Landor have been so little read in America, that but few of our readers are aware of the banquet which is in

store for them. In energy of diction Landor reminds us strongly of the old masters of the English Drama; to this high merit is added a luxuriant richness of fancy, which, though pervading all his writings, is not suffered to grow wild and rank, but is tempered by a statuesque severity of style, which accords most harmoniously with the dignity of those classic themes in which he delights. In selecting the *Hellenica* for republication, Ticknor & Co. have unquestionably struck a vein.

The same enterprising house will shortly publish a new edition of the Hymn Book, compiled by the Rev. Samuel Longfellow, a younger brother of the poet. The selections bear witness of the elevated taste of the compiler, for, considered apart from its high character as a book of hymns, it is one of the finest collections of poetry that we ever feasted on.

Messrs. Crosby & Nichols will publish the long-looked-for life of Dr. Channing, by his nephew, the Rev. W. H. Channing, *without fail*, in May. It will make three volumes, and will be embellished with two or three fine steel engravings, from portraits taken at different periods of his life by Harding and Gambardella. It will be published in London at the same time. The same publishers have also in the press a little book entitled the *Wedding Gift*, edited by the Rev. Abiel Abbot Livermore, of Keene, N. H.

The Rev. Charles Spear has in preparation a little book composed of all the poetry which has been written within the walls of a prison. It has been compiled by him with care and taste, and is appropriately called "Voices from Prison." It contains verses from captives of every degree of rank from Bunyan, Defoe, James the First, Anne Boleyn, Sir Walter Raleigh, and James Montgomery, to several poetical convicts in our own State prison. Mr. Spear is widely known here on account of his philanthropic exertions in the cause of prison reform. He has established an institution to protect and find employment for discharged prisoners, which should win for him the esteem of all good men.

Mr. Nathaniel Dearborn, the father of wood-engraving in Boston, will shortly publish a guide-book for this city, entitled "Boston Notions;" being a concise and authentic account of that village, from 1630 to 1848. It will make a handsome duodecimo volume of about five hundred pages, illustrated by numerous maps, plates, and woodcuts. Mr. Dearborn contemplated publishing a similar work more than thirty years ago, and collected for it a large mass of materials, which, had he waited until the present time, it would have been impossible to obtain. To this collection he has been continually adding interesting facts and statistics concerning the growth of the "village," and the result of his labors will soon be made manifest.

Mr. Daniel Bixby, of Lowell, has just published an elegant edition of Milton's *Poetical Works*. The public gratefully received Hayward's translation of Goethe's *Faust*, from the same enterprising source, about four years since. Lowell will soon become as famed for its literature as for its looms.

The remains of John Quincy Adams arrived here yesterday afternoon, and were received at the Worcester Railway Station by a military escort and the city government. A violent storm rendered it necessary to dispense with the civic procession for which arrangements had been made. The stores were closed, and all business suspended; many streets were hung with black, and even nature seemed to participate in the general sorrow, for the clouds wept continually. Mr. Adams's death has called forth a multitude of funeral sermons, several of which have been printed, and many more will probably follow. On last Sunday morning the Rev. Theodore Parker delivered a most impressive discourse on the life and character of the deceased. The preacher went deeply into an analysis of Mr. Adams's public and private character, and his

sermon was, without exception, the most just eulogy, if it could be so called, that we ever listened to. On Monday morning the entire sermon was printed in the *Chronotype*, having been reported verbatim by Mr. H. M. Parkhurst, a Phonographic Reporter. We learn that upwards of fifteen thousand copies of the paper have been sold.

Mr. George Wilkins Kendall, of the New Orleans Picayune, arrived in town yesterday, and leaves for Liverpool in the steamer which sails this afternoon. He goes out, we understand, to engage the services of several European artists in getting up the illustrations for his *History of the Mexican Campaigns*.

Last night the extensive establishment under the superintendence of Messrs. Damrell & Moore, known as the Dickinson Printing House, was entirely destroyed by fire. It is impossible to calculate the amount of the loss, which must be immense, for but little was saved from the flames. No amount of money again can place the establishment in that high state of perfection in its internal organization to which it had been raised by the enterprise and untiring personal industry of Mr. Dickinson. C. B. F.

Poetry.

THE LAUREL WREATH—TO WOMAN.

MUST the warm beating heart be crushed
Ere richest odors may be breathed?
Joy's gladsome notes in woe be hushed?
The brow grow pale ere 'tis enwreathed?
Doth grief alone call forth the lay
For which the world entwines the bay?

Look at a Hemans' lonely part!
How sadly, mournfully each line
Doth tell the deep void of the heart;
Its yearnings ever to entwine
Fresh tendrils round some faithful stem,
And form for it a diadem.

Glance at a Landon! meeting death
In awful and forbidden form,
When she had found her orange wreath
Might not defy a tropic storm;
And this because the heart too long
Had borne the burden lone of song.

Gaze on a Norton! drop by drop,
Distilling balm from bitterest herb;
Strewn too by one whose oath to prop
Grew into purpose to disturb;
A childless mother, in her pain,
Crying, resigned, "God doth remain!"

Oh dear sought triumph! ask it not
Ye who in lonely peace may dwell!
Oh be content with your sweet lot
Nor long to strike the tuneful shell!
A May-day queen for one day long
Is happier than the Queen of Song!

COLYMBIA.

1843.

Glimpses of New Books.

SOUTH AMERICAN WARFARE.

Ascent of the Parana.—"Our orders at length arrived, and all hands were busy in getting in provisions and stores of various kinds, for the ships in convoy. In the afternoon, being ordered on shore to survey some bread, the author had an opportunity of conversing with an Italian who had just arrived in his vessel, an open boat of about twenty tons, from the River Uruguay. He stated, that when about a hundred miles above Buenos Ayres, he one night incautiously made fast his boat to the bank. A short time before dawn a party of the enemy, or Blancos, as they are called, surprised him, plundered his boat of all the portable valuables he possessed, and then, not content with the booty, laid him flat on his

back, spread out his arms and legs, which they nailed down with spike-nails to the deck, leaving him face uppermost to be scorched and tortured to death by the burning rays of the sun as it rose in the morning. Luckily, two of his crew were lying sleeping in the bushes close by, and, thus concealed, were enabled to elude the enemy. The moment they retired, these two men leapt into the boat, cut the fastenings, pushed off into the stream, and escaped: two others, discovered by the Blancos, were slaughtered. Such is their refinement of ferocity, that it is a common thing on taking a prisoner, to peg him down to the earth, and either leave him to be scorched by the sun, as before mentioned, and gloat upon his agonies, or peg a wet hide over his body firmly into the ground. As the sun dries the hide, so does it shrink, until the miserable wretch is squeezed nearly flat to the earth, and his eyes forced out of the sockets. An older and more popular method, however, is to sew the victim up tightly in a newly stripped hide, and allow the gradual shrinking of this horrible shroud to hug him in agonizing tortures to death."

The author thus depicts the hazards of the navigation:—

"We found our way through numerous little islands standing as sentinels at the mouth of the Parana. The width varied from a few hundred yards to a mile. Occasionally the vessel steered close to the trees on one side, then, as the channel varied, shot across to the other. The water was smooth as a sylvan lake, while the fragrance of the air, the exquisite verdure of the trees, and the half-submerged jungle formed a captivating contrast to the wide Atlantic. Sometimes, by extending an arm from the paddle-box, a beautiful and unknown flower might almost be grasped; but more seductive than all, as we glided swiftly and quietly past the fruit islands, large clusters of rosy and tempting peaches and nectarines, in large quantities, hung almost within our reach, but oh, provoking in the extreme, out of our grasp. It will be easy to imagine the longing eyes which were riveted upon these delicious fruits, particularly by those who had just come from a long sea voyage. Our torment resembled that of Tantalus; but as we were then unacquainted with the manoeuvres of the enemy, it was considered unadvisable to land.

"These islands are very low, covered almost entirely with fruit trees, under which grows a very thick and entangled jungle, with here and there large marshes covered by long reeds or sedge, and filled with strange aquatic birds. Occasionally, as we went along, a pretty winding creek branched out into the distance; and when it passed through one of the apparently interminable and Savanna-like marshes, was beautifully fringed with trees, which marked its course for miles. It is currently asserted, and very generally believed, that the waters are so impregnated by the roots and branches of the sarsaparilla trees, as to act medicinally on strangers, until accustomed to their effects. This was certainly experienced on our entering the Parana, and it had a beneficial effect upon the health of all."

Arrival at Rosario.—"About half-past seven, A.M., the steamer rounded a point on port shore so closely that it would have been easy to jump from the paddle-box into the enemy's country, and immediately opened the town of Rosario. This view of a strange town was very interesting, particularly as it burst on our sight in so sudden a manner, and in such immediate proximity.

"But all eyes were attracted from this new object by a loud screaming and agitation of water close under the port bow, which turned out, upon examination, to be produced by the female population of the town who were enjoying their usual diurnal ablutions in 'birth-day suits.' Our sudden appearance made them cluster together, and increased, if possible, their shrieking, and splashing, and fun. The group consisted of all colors, from pure white graduating to jetty black. The shouts of laughter and delight arising from the Aleto were hardly stifled by going to quarters to prepare for a large mass of cavalry drawn up on the beach, close to the course she was steering.

"Every disposable man was armed with a musket, and put as much under cover as the low and slight bulwarks of our vessel would allow. It was an anxious moment, passing this force so closely, as they might have masked a powerful battery. But as we slowly drew ahead, everything remained quiet except the orders of the captains of guns, 'Muzzle to the left!' as they kept the wide-throated thirty-twos trained into the centre of the enemy's mass, with a double charge of canister-shot. Here, the cavalry vidette were relieved, and another party took their place. The latter were evidently more hostilely inclined than the former party."

After some remarks on the character of the country, the author proceeds to give an account of an overland trip to Corrientes, whither he proceeded on horseback, to deliver his despatches to Sir Charles Hotham.

"Enough game might have been killed in this day's ride to load a waggon; but our energies were otherwise directed. Towards evening we left the open prairie, and entered a district partially wooded, which gradually became more picturesque and beautiful, and more thickly studded with horned cattle, horses, and sheep. Just as the sun was setting, we arrived at the estancia where we were to change horses. This was situated on a slight eminence, round which wound a shallow creek, or streamlet, absolutely alive with fish. As it was difficult to procure horses after dark, and still more so to find a way through these immense and trackless plains at night, we decided to remain until an hour before day-break.

"When we dismounted, nothing could exceed the ceremonious politeness of the nearly naked Senors who became our hosts. Dinner (the best they had) was immediately ordered, soon prepared, and smoking before us. It consisted of beef, broiled, or rather singed, on the embers of a wood fire, then impaled on a common stick, skewerwise, and stuck into the ground beside us. We had also a large calabash full of delicious oranges picked from a tree in the enclosure or yard. By the time our primitive dinner was ready, we had unsaddled our steeds, and heaped all our traps, including mails, guns, pistols, ricas, bridle, &c., together. Then pulling out our knives, we squatted round our provisions, and immediately commenced the repast.

"During our dinner, all the ladies of the family were intently watching us, and amusing themselves at our expense. Two were extremely pretty, but dressed in a fashion peculiar to this country. They had not a single article of clothing except a loose garment very low and very short. I cannot describe it better than by calling it half apron, half petticoat. Their glossy black hair was tastefully dressed. They were loling in a high hammock close to us; and, whilst they kept their feet concealed,

seemed, with their light red, but clear complexions, to be very engaging. Their regular features, in spite of color, plainly demonstrate their European extraction, and showed a wide difference to the aboriginal features in the persons of the Guarani Indians, many of whom were lounging about.

"At nine o'clock, having arranged all my things as comfortably as circumstances would allow, with the mails for a pillow, and loaded fire-arms beside me, I tried to compose myself to sleep; but the excitement of the strange position I was in entirely banished any thought of repose. I therefore lit my cigar, and took a survey of this wild and strange scene, lighted up by a most beautiful moon, and further irradiated by numerous fire-flies flitting about the foliage of an orange tree close at hand, like so many erratic lamps.

"Moving and lying about higgledy-piggledy, were the numerous pets of the family, consisting of dogs, sheep, colts, fawns, goats, calves, fowls, ducks, children, and a good sized tiger-cat, who all appeared to scramble and agree together with the utmost confidence and cordiality. In the orange tree were several parrots, which had acquired from imitation, various human and bestial cries. The absurd clamor and gambols of this unique assembly were most extraordinary. Sometimes a profound stillness prevailed, only disturbed by the buzzing, and low, gentle whistle of insects or lizards; and anon, as a small fleecy cloud momentarily shaded the brilliant moonlight, the fire-flies appeared to gain additional lustre, and to multiply into countless numbers. A light air, loaded with perfume, just gave a gentle motion to the leaves of the orange tree, from which proceeded a low wailing sob, as from a child in great pain. This appeared to arouse a host of mourners. The sobbing was taken up by dozens of voices, apparently of all ages, until the chorus swelled into loud and agonizing grief.

"Bless my heart! what on earth can this mean?" thought I, rising up, cocking my pistols, and looking anxiously round, 'rather skeary,' as brother Jonathan has it. For a short time, the distressing wail continued, and increased in painful chorus. I began really to be infected with melancholy feelings, when suddenly, the concert was changed into loud and screaming laughter, which, after swelling into a perfect diapason, fell as if from utter exhaustion. The source of the sounds was at length revealed: they were produced by the rascally parrots in the orange trees. Sleep was quite out of the question until a late hour, as the parrots were continually, upon any disturbing cause, venting their screams of joy or sorrow, or pleasure or hate, as the fancy struck them.

"My wakeful state brought on a train of thought. I wondered why so fertile and productive a soil, so salubrious and excellent a climate, so noble and extensive a river, should thus, as it were, be thrown out of the pale of the civilized world. Is it not a reflection upon old Spain, for treating her children in the manner she did, and keeping them in ignorance, for her own selfish advantage and profit? She richly deserves the fate she has drawn upon herself, by her treatment of these and other of her colonies.

"Thus I passed the greater part of the night, until even the parrots were hushed into silence. At length, drawing my poncho over my head I fully intended to get a good snooze, and had nearly succeeded, when a sudden blow on the head caused me to spring up and grasp my

weapons. But nothing was to be seen more than I had observed in the earlier part of the night; and, after looking carefully round, I lay down again, taking especial good care that my pistols were handy for instant use. I had hardly composed myself a second time when the blow was repeated; but now, being wide awake, it felt like a sudden pressure. The poncho was instantly torn off my face, and up I sprang again, rather dismayed at this strange and sudden assault. But all was quiet, and still, and motionless as before.

"As it is very uncomfortable to be thus disturbed, I determined to remain on the watch, and stop the cause, if possible, as, otherwise, I was certain no rest could be obtained."

"I therefore composed myself again, only drawing the poncho up to my chin, and in this position waited with every sense on the alert. In about five minutes, just as I was thinking myself mistaken or dreaming, a dark body passed swiftly over my face, giving me a good tap on the side of it. It was the tame tiger-cat, gambolling and jumping over me. As my finger was on the hair trigger of my pistol, to rise, turn, and fire at it, as it was scrambling over a heap of hides, was instinctively done before judgment could be used. The moment the deed was effected, I felt extremely wroth with myself, and ashamed, as I knew it would create a 'flare-up' in the estancia. Luckily I had missed the tiger-cat, so no bones were broken, and I thought the best plan would be to sham an accident. In the meantime, every soul had awoke, and the greatest consternation and alarm reigned amongst them, as the enemy's general, Urquieza, was known to be within thirty miles. The poor Estancieros naturally thought it was a night attack."—*Steam Warfare in the Parana, &c.* By Commander Mackinnon, R.N.

Miscellany.

THE WRITINGS OF JOHN QUINCY ADAMS.

AMONG the unpublished works of Mr. Adams, besides his Diary, which extends over half a century, and would probably make some two dozen stout octavos, are Memoirs of the Earlier Public and Private Life of John Adams, second President of the United States, in three volumes; Reports and Speeches on Public Affairs; Poems, including two new cantos of Dermot McMorrough; a Translation of Oheron, and numerous Reviews and Discourses. We hope the accomplished son of the deceased statesman will cause a complete edition of all these works to be issued with as little delay as possible.

Of the published writings of Mr. Adams, aside from his state papers, official correspondence, and speeches, which would make many volumes, the following is a chronological and nearly perfect catalogue:

1. Oration at Boston, 1793; 2. Answer to Paine's Rights of Man, 1793; 3. Address to the Members of the Massachusetts Charitable Fire Society; 4. Letters on Silesia; 5. Letters on Silesia, 1804; 6. Inaugural Oration at Harvard College, 1806; 7. Letters to H. G. Otis, in Reply to Timothy Pickering, 1808; 8. Review of the Works of Fisher Ames, 1809; 9. Lectures on Rhetoric and Oratory, two volumes, 1810; 10. Report on Weights and Measures, 1821; 11. Oration at Washington, 1821; 12. Duplicate Letters: the Fisheries and the Mississippi, 1822; 13. Oration to the Citizens of Quincy, 1831; 14. Oration on the Death of James Munroe, 1831; 15. Dermot McMorrough, or the Conquest of Ireland, 1832;

16. Letters to Edward Livingston, on Free Masonry, 1833; 17. Letters to Wm. L. Stone, on the Entered Apprentices' Oath, 1833; 18. Oration on the Life and Character of Lafayette, 1835; 19. Oration on the Life and Character of James Madison, 1836; 20. The Characters of Shakspeare, 1837; 21. Oration delivered at Newburyport, 1837; 22. Letters to his Constituents of the Twelfth Congressional District of Massachusetts, 1837; 23. The Jubilee of the Constitution, 1839; 24. A Discourse on Education, delivered at Braintree, 1840; 25. An Address at the Observatory, Cincinnati, 1844.

Of Mr. Adams's Letters on Masonry, a new and complete edition has recently been printed for private distribution, in a handsome octavo volume, at Boston.

TO ROME.

ROME! oh Rome, Eternal City!
Who can gaze unmoved on thee?
Even Nature looks in pite,
On thy fallen majesty.

Yet—not faithless to her duty—
Shedding o'er thee purple light,
Still she grants a dower of beauty
To thy ruins, day and night.

Still she gives thee sunsets glorious;
Gold and crimson clothe the west,
While, like some proud Chief victorious,
Sinks the Sun-god to his rest.

Still thy day is fair,—but fairer,
Fairer far thy evening hour,
When the Moon, Night's queenly bearer,
Floats above yon mould'ring tower;

Scatt'ring gems o'er every fountain,
Dropping sheen on every pool,
Pouring light upon the mountain—
Sad! but oh how beautiful!

Is not this the hour to ponder!—
Those dim vistas that we see,
Do they not wake thoughts that wander
On throughout Eternity?

Pace the stern old Colosseum,
Slumbering 'neath that peaceful ray,
Listen to the far "Te Deum,"
Issuing from those cloisters grey;

Gaze upon yon lonely column
Rising, spirit-like, on high,
Keeping there its Vigil solemn
By thy grave, past Italy!

Temple, shrine, and queenly bower
Mantling ivy shrouds in gloom;
Wrapping, pall-like, haughty tower,
Regal pile and sullen tomb.

More to tell were vain—were needless!
Who can choose but love this land?
Who can, of its beauties heedless,
Seek unmoved, another strand?

There the chilly blasts are rushing
Thro' the forests' leafless spray;
Here the trees yet bright are blushing
Ere they fade and fall away!

There men dream of fallen splendor,
Ruins old and cloudless skies:
Fancy there her dreams may tender—
Here we have realities!

Oh! what noble feats of glory,
World-subduer, thou hast seen!
Gaze upon these ruins hoary,
Gaze—and think what Rome has been!

Turn ye then!—a dawn is breaking
O'er the mouldering tomb and fane!
—Rome may be from slumber waking,
Mistress of the world again!—

Roman Advertiser.

"That lovely woman had one rosy mouth
That I might kiss them all from north to south,

Was the humanitarian prayer of Byron in opposition to the well-known cruel and anti-philanthropic desire of Nero. Recent events, turning our City Hall into an omnibus, show that the bard's wish was not after all so very wild, if we assume that a poet may ever attain to the privileges of a politician. Wordsworth, for instance, may yet achieve some

such high prerogative as his quondam rival aspired to but in the dreams of poetry. Upon this subject the newspapers of last week offer some very remarkable statistics in their reporting columns. It is estimated by some that Mr. Clay, during the five days he was in New York, kissed or was kissed by at least two thousand five hundred women, making an average of 500 per day. In the grand osculation scene at the City Hall, the veteran, like that horseman red from Hohenlinden wiping his sabre on the mane of his charger, was seen to pause repeatedly, and wipe his lips with his red Bandanna. The whole thing offers a curious phenomenon. The career of Napoleon, indeed, was marked by a single instance of an elderly lady of rank approaching him for the single purpose of receiving a salutation; but that was deemed so remarkable that his biographers made special notice of the incident.

"This would have been more pleasant twenty years ago," said Napoleon, with a sneer, to one of his officers.

"Twenty years ago," replied the lady, turning upon her steps with dignity, "your gratified petitioner would not have dared, sire, to ask for herself an old woman's privilege."

Gallant Harry Clay, young enough for our next President, has not yet got to this state of privileged granny-hood, and his joyous prerogative must, therefore, spring from elements of character far more mesmeric in their influence over the sex than any attribute Napoleon could boast of. "They are only trying to kiss his soul," were the actual words of a boy of twelve years old, who thus beautifully illustrated the march of mind, while somewhat bewildered by the march of manners.

NEW PROFESSION IN PARIS.—Upon a brass door-plate, in the Rue de Lancry, in Paris, is inscribed, "Ambroise Fortin, Fourteenth." Upon the common superstition that thirteen is an unlucky number at table, this gentleman has founded the profession of dining out—holding himself ready, at his lodgings, from six o'clock till eight, in full dress and appetite, to receive any summons and fill a vacancy at any table. His fitness for his profession consists, moreover, in unsuspected morals and complete acquaintance with the topic of the day. He passes his mornings in collecting the political hearsays, the private scandal, the *bon mots*, and the rumors of forthcoming gaieties. He begins to converse whenever looked at by his host, and ceases and eats when the attention is withdrawn, or when a real guest has anything to say. For this ready supply of a very common necessity to dinner-givers, he makes no charge—as he unites with his profession that of wine recommender, and is paid handsome sums by different owners of vineyards for speaking his mind as to the wines he finds on the different tables to which he thus has professional access. There are five well-known professed *quatorzièmes* (fourteenths) in Paris, and as it is estimated that there are 500 houses in that city where dinner parties are given, the fatal number of "thirteen" happens often enough to give full employment to these. It is supposed, indeed, that the profession will be largely increased before the publication of the next census of trades in the almanack. Monsieur Fortin is described as a very handsome young man, of dignified manners and unstaggerable self-possession, an ornament to any table, and claiming no subsequent acquaintance, unless by the expressed wish of his employer. —*English Paper.*

Recent Publications.

Historical and Secret Memoirs of the Empress Josephine. Translated by Jacob M. Howard, Esq. Paris III. and IV. Philadelphia: Carey & Hart.

This work is now complete in four parts. The copious extracts given in recent numbers of the *Literary World*, from the two first parts, have afforded our readers ample taste of its quality; and the concluding portion is equally full of interesting detail, animated colloquy, and vivid description. Everything relating to Josephine possesses peculiar attractions; her noble devotion to Napoleon, in spite of his unfeeling treatment, shines out in every word and action; and the perusal of these pages will only increase the estimation in which her memory is already held. As regards the genuineness of the Memoirs, we are not prepared to pronounce so readily; we will only say that the dialogues herein contained, and the secret motives and intrigues here narrated might actually have occurred, without conflicting with the generally received character of the principal actors. We shall probably take up this work at greater length in an early number.

The Happiness of the Blessed. By Richard Mant, D.D. New York: Stanford & Swords,* 139 Broadway. 12mo. pp. 226.

A Manual of Devotions, for Confirmation and First Communion. By the author of "Steps to the Altar." Same Publishers. 36mo. pp. 104.

BISHOP MANT'S well known work is here reprinted from the sixth London edition, and as the learned author refrains from all "unauthorized and imaginary speculations," "venturing only where the sacred text doth, as it were, lead me by the hand," its republication is not unseasonable; and its more sober statements will act as a make-weight to the revelations and developments which have been lately given to the world upon more dubious grounds.

The "Manual," also a reprint, is designed to assist in preparing candidates for confirmation. The American editor makes an earnest appeal to parents and pastors at least to give it a trial; and as the prayers and meditations appear to be judiciously selected, no objection will probably be raised to putting its efficacy to the test.

General Scott and his Staff. With Accurate Portraits, and other Illustrations. 12mo. pp. 224. 1848.

General Taylor and his Staff. With Accurate Portraits, and other Illustrations. Philadelphia: Grigg, Elliot & Co. 12mo. pp. 284. 1848.

It is barely possible to keep pace with the multitude of books to which the war with Mexico has given rise, and in compassion to future historians, who according to present appearances will be overburdened with materials, we hope to see some abatement of the flood. Years will elapse before the true history of the war can be written; party feeling must be allowed to cool, and national animosities to subside before an accurate exhibition of the origin, conduct, and events of the struggle can be laid before the world. Still, contemporaries are naturally impatient to get what glimpses they can at events as they occur, and of course prefer the convenient and durable form of a book to the unwieldy and perishable newspaper. Publishers are not disposed to be backward in meeting this demand; and among the latest issues we find the above-mentioned books, which contain between them memoirs and sketches of all the officers who have distinguished themselves in the campaigns in Mexico up to the present time. The information is drawn from the best accessible sources, the publishers having availed themselves of public documents and private communications, and as far as their materials allowed, have apparently done justice to all the parties: they seem to have endeavored to narrate only what is actually known, and can be satisfactorily ascertained.

* Messrs. Stanford & Swords are the publishers of Dr. Turner's *Work on the Jewish Rabbinics*, reviewed in our last. Their names were accidentally omitted.

Mark Wilton, the Merchant's Clerk. By Charles B. Tayler, M.A. New York: Stanford & Swords. 1848.

ANOTHER of those excellent stories written expressly to develop religious truth or moral teachings, which have given the author a wide popularity on both sides of the Atlantic. His characteristics are too well known to require our eulogium. We cannot, however, but admire the utility of his design, which selects characters from every class of society, from "Lady Mary" to the "Merchant's Clerk."

The Elements of Logic. By Richard Whately, D.D., Archbishop of Dublin, &c. Boston: Munroe & Co.; New York: Cooledge & Brother, 1848.

The Elements of Rhetoric. Same author and publisher.

THERE are few men to whom we could more justly look for a good book on logic, than to the clear and strong minded Archbishop of Dublin, who in so many encounters with the enemies of orthodoxy has approved the temper and keenness of his dialectics. Of the book before us, every student knows the value. Bishop Whately's *Rhetoric* is worthy of its parentage and fraternity. Both essays were originally published in the *Encyclopædia Metropolitana*, and contributed greatly to the high reputation of that celebrated work.

Ida Norman; or, Trials and their Uses. By Mrs. Lincoln Phelps, Principal of Patapsco Female Institute. Baltimore: Cushing & Brothers.

If there is any truth in the grand principle of homeopathy, that the same thing which causes any given disease is that to which we must look for its cure, it might be supposed that novels would cure the moral mischief, the mental disease which novels have caused. One thing is certain, there are patients who in the way of reading will take nothing else. These considerations may lead good persons to write good novels. The reason which induced Mrs. Lincoln Phelps to write this fable, was to give variety to her teachings of morals and manners; and having found it to produce a good effect on her own pupils, she has very naturally given it to the public.

Mrs. Lincoln Phelps possesses practical good sense. This her success in teaching has fully shown. Her works on Botany, Chemistry, and other natural sciences, have demonstrated the variety and extent of her acquirements. Knowledge in the writer is the gold which gives value to the piece, whether the stamp be after the fashion of a guinea or an eagle. Without the great knowledge of Sir Walter Scott, his novels would not have had such an immense run. He knew perfectly geography and history, and judging from his works, it might be said almost everything else. Mrs. Phelps is not unfamiliar with science, and seems perfectly at home in matters of business, and especially concerning education—we mean that extensive education given by the circumstances of life, as well as that imparted by teachers; and on the changes of character caused by these turns the plot of the work. Hence the young, while highly interested, may be instructed, and parents and teachers, in following out ideal developments of character, will find under the fascinating veil of fiction, a deep philosophy speaking by example. Yet *Ida Norman* is a real novel, which one does not like to lay down till after reading it through, and it is not too long for one good sitting.

Wreck of the Glide, with Recollections of the Fijiis, and of Wallis Island. New York and London: Wiley & Putnam. 1848. 12mo. pp. 204.

A SHORT narrative of adventures, which occurred eighteen years ago, in the course of a trading voyage to the Pacific Ocean. The author died in 1845, and this little volume has been prepared from his manuscript, with additions from the journals of some of his shipmates. The ground has been so much traversed of late that the information it contains has been already

supplied in far greater detail than is here given; and the only source of interest that now remains is of a personal nature. The record will, however, be read with mournful pleasure by the friends and connexions of the author; and it is mainly, we suppose, with a view to their gratification that it has assumed the form of a book. Under all the circumstances, we are disposed to refrain from subjecting it to minute criticism. It is right to state, however, that the author appears to aim at scrupulous fidelity in his account of what he saw in his wanderings; and the numerous perils and hardships he underwent entitle him to all the sympathy which such adventures always excite. The fifty or sixty pages narrating the incidents after the wreck are the best written part of the volume. A word respecting the collision between the crew and the natives of Penrhyn's island may not be misplaced. "The coolness and decision" of the captain do not seem to have been equalled by his discretion and his humanity. Thirty men, bristling with pistols, muskets, cutlasses, &c., and with cannon loaded with grape, had nothing serious to apprehend from fifty or sixty savages armed with spears, and not allowed to come out of the ship's channels. In dealing with such tribes, the civilized man should be slow to use the fearful means of destruction which he has at command; and the indiscretion or even violence of a single reckless savage will hardly justify indiscriminate slaughter. These doings leave a hatred and an enmity behind which descend with tenfold fury upon the next unfortunate crew whom the chances of the seas may throw into the power of the infuriated survivors.

The hero of the following anecdote carries on his breast scars that few men bear. What a lion he must have been in the fore-castle!

"One of the men related a remarkable incident respecting himself. He was in a boat with others, and about harpooning a whale, when he lost his balance and fell into the sea. The whale, disposed to help a fellow-creature in distress, seized him feet foremost, and went below the surface. He soon re-appeared, and gave up his hold of the unfortunate man, who was then rescued by the men in the boat. The prints of the whale's teeth upon his chest and back were the only injury that he received. Finding me slow of belief, he bared his breast, and showed me, certainly, some very large scars. Of course I had nothing more to say, and merely repeat the narration for the benefit of others."

Foreign Literary Intelligence.

At the meeting of the Paris Academy of Sciences, January 17, a letter was read from Dr. Plouviez, of Lille, giving an account of an experiment on a dog with chloroform. The animal (a small one) was made to inhale the twentieth part of an ounce, and was insensible in about fifteen seconds. The breathing now became difficult, and it died in a minute and a half after the exhibition of the dose. The report goes on to say, "On dissection, there was nothing to indicate the cause of death. Dr. Plouviez, in order to ascertain what course could be taken in the event of such an accident occurring to a human patient, made several experiments with various animals which were ceasing to breathe after the use of chloroform. He introduced air into the lungs in the same way as is done with persons who have been suffocated with the fumes of charcoal, by stimulating the act of respiration and from time to time slightly compressing the chest. By adopting this means all the animals speedily resumed their former state. In some cases he even waited until the breathing had entirely ceased, and the animals were apparently dead. In various periods of time, from thirty seconds to four minutes, he was able to bring them to life."

In a letter to the Athenæum, giving some details of the natural history of Scinde, Sir R. J. Murchison, speaking of a collection of living plants made by Capt. Vicary, states that they have been discovered to be "made up of Indian

forms, mixed up with those of Persia, Arabia, Africa, and particularly of *Egypt*; several species of the latter country being absolutely identical with those of *Scinde*. To the geologist who traces the same nummulitic limestone from the Nile to the Indus, this discovery is interesting as showing that—inasmuch as these two distant regions must formerly have been under a sea which was pervaded by a Fauna common to the whole of it,—so in the present terrestrial state of things the similarity of the Scindian and Egyptian subsoils (which are continuous, not separated by any great natural barriers) is accompanied by a striking coincidence in the living Flora of the two countries.

"The physical geographer will not fail to profit by this new observation on the distribution of plants."

In a later number of the same paper, there is an extract from a letter of Assistant-Surgeon Stocks, who is going over the same ground, to a friend in London:—

"I have as yet collected only about 300 plants in Scinde,—out of which I send you about half. You will see by the specimens how peculiar is the Flora of this interesting country—every plant, however, merely confirmatory of remarks, frequently repeated, made by you in your 'Himalayan Botany.' I mean the connexion indicated by you between the North Asian and the Syrian Flora. I hope at some future time, when I have examined all Scinde, to say more on this head. * * * The Ameers' hunting-forests are chiefly made up of *Acacia Arabica*, with *Vachellia farnesiana*. Other forest trees in Scinde are the *Dalbergia sissoo* (*Tālee*) and a *Populus* (*Bahun*) allied to *Populus Euphratica*; also *Albizia Lebbeck* (*Sirree*). The Wild Date is common—and on the Beloochistan Hills grows the *Chamarops Ritchiana*. The tree Tamarisk (*Guz*) grows to a very large size, and yields the *Sakun*, or tamarisk galls, much used in Scinde medicine. The tamarisk manna is very common in Scinde; and I am preparing an account of it. It is commonly sold in the bazaars in some parts of Scinde, and eaten as a sweetmeat. * * * The hills of Scinde have a vegetation akin to that of Arabia and the Persian Gulf—to which they are similar in geological formation, and are connected in every way. Their plants must also resemble those of Beloochistan Proper and Cabool—especially towards the north of Scinde, above Shikarpur; while it is at the south of Scinde, about Kurrachee, that the greatest likeness to Arabia will exist. The sandy soil of Scinde, the arid deserts, and the banks of the river and its branches, will have a vegetation like that of Egypt from similarity in external influences, &c.;—but also like that of the Punjab and the space between Delhi and the Sutledge, from actual geographical continuity.—And this is exactly what happens."

A translation from the Turkish of "The Book of the Soudan; or Travels of the Sheikh Mahomed Zain el Abidin in Nigritia," by Dr. Rosen, is the subject of much interest in Germany. The Athenæum says: "An opinion was at first entertained that this book might be identical with the travels of Mahomed, the son of Omar, of Tunis,—translated by M. Jomard. This is not the case; though it is a notable coincidence that two intelligent Musselman Sheikhs—Mahomed the son of Omar, and Mahomed the son of Ali—should have visited Central Africa, and enriched history, science, and literature, with the results of their researches. Some of the events and circumstances related in 'The Book of the Soudan' are very remarkable. Among these we may especially mention the account of the vast ruins and ancient relics discovered by Zain el Abidin. He says, 'As I was wandering about in a valley not far from Wadai, I descried foundation walls projecting out of the earth, like those of the buildings in my native home, Tunis. They were made of hewn stone; but were destroyed by time and by the mountain torrents. Upon a closer investigation of the locality I traced an evident connexion of these remains,—

which led me to conclude that I was standing amid the ruins of an overthrown city. I sought to obtain information from my companions; but they assured me that they had never heard anything of the early history of these parts, with which they were entirely unacquainted. These extensive remains of buildings stretch along the length of the valley and spread over the right declivity. I wandered about amidst them, and clearly discerned the various streets; and I was confirmed in my opinion that these must be the ruins of an ancient city.' If these monuments be actually in existence, and if they were erected by a negro nation, they refute the generally prevalent opinion respecting the total indifference of this race to the art of building. The King of Prussia intends, therefore, to send a scientific expedition for the purpose of ascertaining by personal research and investigation the correctness of the report made by Sheikh Mahomed ben Ali ben Zain el Abidin."

Musical Review.

MUSICAL affairs are at a stand-still. The Opera is closed, concerts have come to a pause, and the Ethiopian and Christy's Minstrels will have the town to themselves when the Hutchinsons leave. The entertainments of all these companies have been so frequently given, and are so widely known, that it has become superfluous to dwell upon them. Many, however, attend these performances, and especially those of the Hutchinsons, who take no interest in the higher departments of musical art. The Sacred Music Society performed the Creation on Saturday night last as a complimentary tribute to Henry Clay, who was the object of a great deal more attention than the music.

The Lament of the Blind Orphan Girl. Sung by Abby Hutchinson. Music by Bradbury.
The Pilgrim Harper. Words by Samuel Lover. Music by Stephen Massett. Atwill, 201 Broadway.

THERE is little worth noting in the first of these songs, save that the words are commonplace, and are entirely free from the restraints of correct accentuation and rhythm, while the music can at least make good its claims to simplicity, which, if the composer had that quality principally in view, has been attained to perfection.

The "Pilgrim Harpers" is a far more meritorious composition in every respect. The melody is flowing, the accompaniment is judiciously varied to meet the various phases of meaning, and Mr. Lover's name is a clue to the character of the words. The introductory eight bars are in F minor; the key then changes to F major, in which, with the exception of occasional modulations, it remains throughout. It is all plain sailing for the voice, no *tours de force* are required. A very showy vignette is prefixed.

Variations Elegantes, pour servir de l'Etude. By Ch. Czerny. Nos. 1 to 24. Martin & Beals, 184 Washington st., Boston.

A VERY good idea, and one of the best uses to which variations can be put. An air is selected for each number, and variations appended for the purpose of exercising the performer in the minutiae of execution; for instance, one number is devoted to exercises in trills, another to crossing the hands, another to staccato and legato playing, and so on for twenty-four numbers. They embrace the qualities of the useful and agreeable, which are so seldom united in musical exercises. They can be procured in this city.

Songs without Words. By Felix Mendelssohn Bartholdy. Nos. 1 and 2. Boston: Oliver Ditson, 115 Washington st.

It has long been a desirable thing to have these beautiful compositions made more accessible to the pianoforte player, but publishers generally have been shy of incurring the risk, as a

rapid sale was not to be anticipated in a market where polkas, waltzes, and marches form the chief staple. The present moment is peculiarly favorable for the success of the enterprise; and we should be glad to find these pieces on every pianoforte in the land. The more they are played, the more will their beauties be apparent. They are of no ephemeral character, but are destined for all time. These numbers contain twelve of the songs; they are to be completed in six numbers, to be published once a month. Circumstances compel us this week to be unusually brief, but we shall endeavor to notice the rest more particularly as they appear. They may be had at Firth & Pond's, and W. Hall & Co., Broadway.

TO CORRESPONDENTS.

Our versifying correspondents must not think us insensible to their claims, if we do not even acknowledge the reception of their pieces. The truth is, we are deluged with verse, and the greater part of it is the offspring of the constructive not the poetic faculty. A lawyer in the listless intervals between the appearance of his clients; a country pastor, whose sermon for the next Sunday is written, musing in his quiet study; a collegian returned from recitation, and falling into a meditative mood—each feels a kind of intellectual necessity to accomplish something; a rhyme of Byron, or Moore, or Barry Cornwall, begins to buzz in their memory; and, all at once, the idea strikes them that it would be a fine thing to write a poem: so, without any inspiration derived from actual experience of love, grief, heroism, or any other genuine impulse, they proceed to string together euphonious lines, read them aloud, and finding harmony in the sound, imagine they have given birth to a poem, instead of having only beguiled a vacant mood by exciting the imitative faculty. Such is the true origin of half the verses with which the pigeon-holes of editors are stuffed; and it would be an endless task to indite elaborate opinions of the promise such amateur bards suggest: a most ungrateful task to harshly comment upon their defects and merits. Amateur poetry, like amateur pictures, has never reached any very great excellence. The first law of production, in any work of art, is *spontaneity*; but this is worth nothing without that severe and toilsome elaboration which can alone make the artist. Shall we add that, in our practical country, nothing but an uncontrollable volition "to wreak oneself upon expression," can warrant a man of sense in devoting his valuable hours to that soul-absorbing and mind-exacting labor which, practised faithfully at some period of his career, can alone produce either poet, sculptor, or painter? Had our friend U., of Philadelphia, duly meditated this matter, he never would have sent us a letter with such an unpoetical expression in it as the very common blunder of "over the signature"—for the metaphorical phrase originally derived from the ensign of the soldier, the device of the knight, the armorial bearing of the baron, the totem, if you please, of the Indian sachem, under which he presents himself to the world. U., as a lawyer, must at least be more or less familiar with the phrase, "given under my hand and seal," as a true English idiom, albeit the hand and seal (which in this instance constitute "the signature") are placed at the bottom of the document. We do not talk of a vessel sailing "over" the flag of the United States when her ensigns are sent below at sunset! Both copies of J. A. M.'s verses came duly to hand. If he has forgotten that they were published two or three years ago in the *Excelsior*, we, at least, have been sufficiently often reminded of the fact that they are not a fresh offering, by meeting with them repeatedly in our exchange papers. M.'s unintelligible "miscellany" has been thrown into the fire: their writer can produce better things than such mawkish sentimentalities.

Publishers' Circular.

ANNOUNCEMENTS.

TICKNOR & Co. of Boston are about to publish Lander's "Hellenics," from the enlarged and complete edition just issued in England. The London papers have spoken very favorably of the work, and there is little doubt but its publication here will be hailed with much satisfaction.

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publication of English Reports both in Law and Equity, to be comprised in two series, the first commencing with the Year Books, and coming down to the Term Reports of Mr. East, the second commencing with East's Reports, and coming down to Jan. 1, 1848. The collection will embrace all the cases that have been cited or may be supposed to have any practical value at the present time. It is hoped that both the series may be brought within 24 vols. Vol. I. will probably be ready early in the summer. To be edited by John C. Perkins.

CASSIUS M. CLAY has in press a work on Mexico.

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